

THE HVNTING

of the Romish Foxe.

Presented to the popes
holines, with the kisse of his disho-
ly foote, as an odoriferous & redo-
lent posie verie fit for his granitie, so
often as he walketh right state-
ly, in his goodly Pallace
Bel-vidère.

Mat. 3. 2. Repent, for the kingdome of hea-
uen is at hand.



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Bradocke. Anno. 1598.

To the right worshipfull
M. William Cardinall,
M. Humphrey Portrie, M. Ed-
ward Stanope, and M. Iohn Ferne Es-
quires, and foure most worthy
pillars of her Maiesties Coun-
sell, established in the North
parts of England,



*D*Ecay of pure reli-
 gion, and dissolute
 life (right worship-
 full,) haue euer
 bene so great an
 eye-sore to the God-
 ly and well affected
 magistrates; as none can be ignorant, or
 stand in doubt thereof, that will serious-
 ly peruse the holy Scriptures, and histo-
 ries ecclesiasticall. Holy Moses was so
 feruent in Gods true religion, that when
 he sawe the Israelites worshipping and
 dauncing before the molten Calfe, his
 wrath waxed so hote against them, that

Exod. 32.
 ver. 8. 19.

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2. Reg. 18
Numb. 21
8.

1. Reg. 18,
ver. 18,

he cast the two tables of the testimonies out of his hands, and brake them in pieces; euen the tables of stone, which were written with the finger of God himselfe. King Ezechias bracke in pieces the brazen Serpent, which God himselfe commanded Moyses to set up. And this he did for this sole and onely respect, because euen vnto his dayes, the children of Israell did burne incense to it. For which and the like religious factes, it is saide of him in holy write, that hee walked vprightly in the sight of God, so that after him was none like him among all the kings of Iuda, neither were there any such before him. The Prophet Elias was so constant and couragious. in true religion, that hee was not afraide to tell Achab that idolatrous king, that hee and his fathers house did trouble Israel, in that they had forsaken the Lord, and followed after Baalim. In which couragious spirit, he procured

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procured fyre to come from heauen, and 2. Reg. 1.
to consume the messengers, which the v. 2. 10. 12.
wicked king Ahasias sent out against
him, because he reprov'd his idolatry done
to the Idoll Beel-Zebub, that god of E-
kron; in which spirit the psalmographe Psal. 69.
David cryed out, that the Zeale of Gods vers. 9.
house had eaten him up, and that the
rebukes of them that rebuked God and
his truth, were fallen upon him. In
which spirit, S. Paule sharply reprov'd Act. 13.
the sorcerer Bar-Iesus, calling him the vers. 10.
child of the Devill, because he sought to
avert Sergius Paulus the proconsull, frō
the faith of Christ Iesus, in which spirit,
S. Peter smot Ananias with sodaine Act. 5.
death, because he told a leasing to the h- vers. 5.
ly Ghost. In which spirit. S. Iohn forbid- 2. Tim. 4.
deth to receine him into our house, or vers. 14
once to salute him that is an enemy to Ioan Ep. 2.
the worde of God. Which being true as
it is true indeede, I cannot but from the
depth of my heart, lament the iniquitie

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*& apostasie of these latter daies, in which
daies, they who professe the faith of Christ
in shewe of wordes, doe indeede denie
the faith, doe indeede crucifie againe
the sonne of God, and make a mocke of
him, in which daies, false prophets come
in sheepes clothinge, but are inwardlie
rauening wolues, in which daies, as S.
Bernard saith, the beast mentioned in
the reuelation, to whome a mouth was
given speaking blasphemies, sitteth in
Peters chayre at Rome, as a Lyon ready
to take his pray, in regarde whereof,
that I may in some measure of my small
talet, cōcurre wi h others of better skill,
for the redresse of intollerable errours
of late yeares crept into the Church; I
haue with great watchings, painfull stu-
dies, and nightly lucubrations, founde
out the secreete Caves, Dennes, and
holes, to which the Romish Foxe,
that deuoureth the innocent Lambes
of Christes foulds, resorteth vsually,
and*

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and hide: himselfe therein from time to time couerely. For the profitable hunting of which Foxe, in waye of Christian merry disport: I haue provided foureteene couple of wellmouthed Romish boundes, who all followe the sent roundly with a lustye crye, euen to the gates of Rome. Which treatise I haue principally compiled, for the common good of the vulgar sort, and of other younge studentes, who either for wante of bookes, or for lacke of time, or other defectes, can not so easily espie the subtile waies, of this Romish Foxe, or finde out his secretennes. In it the ignorant shall easily finde much necessarye Doctrine for their better instruction in the truth; In it the waueringe and doubtfull sorte, shall finde inough for their confirmation; in it the constant and sound Christians, shall not want matter
for

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for their spirituall consolation in it the
Papistes themselves, if they will read it,
shall finde inough, either for their speedy
conuerſion, or for their greater condem-
nation: all which I haue comprised in ſo
ſmall a roome, as euery one may carrie
the ſame in his boſome, which treatiſe I
dedicate to your worſhippes for theſe two
ſpeciall cauſes. Firſt, becauſe I would giue
ſome externall ſigne of a gratsfull minde,
for your manifoold kinde chriſtian cour-
teſies towardes me; againe, for that your
worſhips Zeale in fauouring all faithfull
ſubiects and good chriſtians, ſpecially the
preachers of Gods holye word; hath wor-
thilye deſerued farre greater thinges, if
my ſmal power could afford the ſame, &
I do it therather, becauſe your rare Zeale
in furthering Gods true religion & ver-
tue, and in puniſhing vices & diſloyal-
tie, doth this day ſhewe it ſelfe as a lan-
terne in theſe North partes, where none
are more contemned, none more hardely
dealt

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dealt withall, whether in court or coun-
tye, (if neuer so small a surmise can be
pretended against them,) then the prea-
chers of Christs holy gospell; where none
are lesse regarded, none lesse fauoured, e-
uen with some placed in authority, then
those that are sounde in religion, & for-
ward in her maiesties affaires; where
mal-contents and disloyall recusants, shal
find more fauour in one houre, then Zea-
lous Chrystians & true hearted sub-
iectes in a whole yeare. Happie therefore
is this Realme of England, that bath a
princesse so zealous for the mainte-
nance of God true religion:; so carefull,
for the peace of her people; so mercifull,
to all offendours; so bonnitifull to all well
deseruing subiects; most noble Queene
Elizabeth. And happie yea thryse hap-
py are these North-Parts, which in these
latter dayes are blessed, with such zea-
lous, prudent, painfull, & well affected
gouernours. Go forward therefore as ye
hap

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happily haue begunne, most faithfull seruants to God and the Queene. Let nothing be more deare to you, then the loue of God and his religion, nothing more ioyfull, then the faithfull seruice of your naturall soueraigne; nothing more laborious, then to minister iustice indifferently, as well to the poore as to the rich, so shall God be glorified, your Prince honoured, and your native country receiue comfort in your well doing. Accept this small present I pray your worships, with such minde as I do exhibit the same. And so I humbly take my leaue.

Your worships most bounden,
Thomas Bell.

The names of the Houndes,
that hunt the Romish Foxe.

<i>Victoria.</i>	<i>Roffensis-</i>
<i>Couarruvias.</i>	<i>Socrates,</i>
<i>Aquinas.</i>	<i>Alphonfus,</i>
<i>Vignerius,</i>	<i>Panormitanus,</i>
<i>Fumus.</i>	<i>Durandus.</i>
<i>Lyra,</i>	<i>Platina.</i>
<i>Gerson.</i>	<i>Carranza.</i>
<i>Syluester,</i>	<i>Bellarminus,</i>
<i>Rhenanus,</i>	<i>Sigebertus.</i>
<i>Grelerius,</i>	<i>Palmerius.</i>
<i>Polydorus,</i>	<i>Bergomensis.</i>
<i>Soto,</i>	<i>Polanchus,</i>
<i>Caietanus.</i>	<i>Philaster, Sianus</i>
<i>Gratianus.</i>	<i>Dionysii: Carthu-</i>

Glossa decretalium.

THE HVN. ting of the Fox.

The first Hounde.



Iue me leaue O ho-
ly father of Rome,
to tell you in the
way of charitie,
what your owne
beloued vassales,
haue in printed
books reported of
your holinesse, Gods spirit no doubt en-
forcing them thereunto. Thou O dis-
holy Pope, fearing that thy Antichristi-
an vsurped primacie, would in time be
turned vpside downe, if euery man
might frely examine thy doctrine & ty-
rannicall constitutions, according to
Gods sacred worde the true touchstone
of veritie; hast by an abhominable de-
cree in thy detestable canon-lawe, made
it flat sacriledge to dispute of thy power,
I will forge nothing of mine own brayn,
I will deale sincerely in euery point, euen

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as I will answer at the dreadfull day of dome, and therefore do I exhort the gentle readers, to marke well what I say. *Franciscus a victoria*, one O pope, of thy dominican Fryers, and the learnedst diuine that euer Spaine brought forth doth constantly thus report the matter; *non spectat ad subditos determinare aut examinare quid possit Papa aut quid non possit, & concilii, quomodo teneatur parere vel non, quia sacri-* *propos. 16.* *legum est disputare de potentia principis, & praeipue Papa.* It belongeth not to popish vassals, to determine or examine what the pope may doe, or what he may not doe, and wherein they ought to obey, or not; because he hath made it sacriledge by his lawe, to reason & dispute of his power. Consonant hereunto is a decree of the late counsell of Trent, by which it is made vnlawfull aswell to the clergie as to the layicall people, to read either the olde or the newe Testament translated into the vulgar tongue; and that vnder the paine of the Popes curse, *Pius. 4. in bulla synod.* vnlesse such person or persons be by him *Trident.* licensed thereunto. Yea, it is strictly

in-

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inhibited by the said counsell, that no person or persons whosoever, shall print, read, keepe, or lend any booke at all; saue such only as are notoriously knowne to be allowed by the Pope, and why I pray your holinesse, did you make this most cruell law? doubtlesse, because if learned bookes might be allowed publicly, your heathenish late Romish religion, would soone receiue a deadely wound. For notwithstanding this your tyrannicall law, & many other decrees of like sort, your own dearest hounds do still hunt your holinesse, euen to very death.

The second Hounde.

THy hellish glosses O Pope of Rome, do tell vs manifestly that thou canst change the nature of things, that thou canst apply the substantiall parts of one thinge to another, and that thou canst make of nothing somthing; & consequently, that thou canst make thy selfe another God. For although it may seme a wonder, that any not bewitched by the maister Deuill of Hell, would euer vtter such

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The Popes
treachery
is discou-
ered by his
own deare
sing.

Coſa, liq. 1
decretal
tit. 7, Cap. 3.

ſuch folly and open blaſphemie; yet doe
I neither ſay any thing of malice, neither
vrge any one iote againſt thee O Pope,
but thoſe very things, which thine owne
deare Doctours, haue in printed bookes
published to the worlde, and this I ob-
ſerue to my great comfort, wiſhing
al Chriſtiã readers to note the ſame ſeri-
ouſlie; that thou O Pope with thy late
predeceſſours, wouldeſt long ſythence
haue muſſeled the mouthes of theſe
houndes, if the holy Ghoſt for the good
of his elect had not appointed the con-
trarie to be done, thus therfore O Pope
writeth thine owne approued gloſſe, e-
uen vpon thine owne decretals; *ſic Papa
dicitur habere caeleſte arbitrium, et ideo et
am naturam rerum immutat, ſubſtantia-
lia vnius rei applicando alij; et de nihilo po-
teſt aliquid facere*. So iſt the pope ſaide
to haue celeftiall arbitrement, & ther-
fore doth he chãge the nature of things,
by applying the ſubſtantiall parts of one
thing to an other; and he can make that
which is nothing, to be ſomething. Be-
holde here moſt execrable blaſphemie,
that

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that euer was or henceforth can be, for it is proper to God alone to make something of nothing, by his peculier worke of creation. This to be so, neither euer did, or can any diuine denie.

The third Hound

Tell me O Pope, haue not thy sworne vassals written of you, that Christ him selfe hath engrauen in thy thighs, that thou art king of kings, & Lord of Lords? as this also, O sweete Iesus, that though thou carry a thousand soules to hell, yet may noman say to thee, why doest thou so? sundry I knowe haue so written, but *Iohannes Gerson* shall speake for himselfe and the rest; I will not alter one worde or syllable that he saith. Thus doth he write; *Sicut Christo collata est omnis potestas in calo et in terra, sic eam Christus omnem Petro suisque successoribus dereliquit, unde nec Constantinus Siluestro papa contulit, quod non esset prius suum, sed reddidit in iuste detentum. Porro, sicut non est potestas nisi a Deo, sic nec aliqua temporalis vel*

*Ioan: Gerson de potest
ate ecclesie
concl.
12. part. 3.*

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ecclesiastica, imperialis vel regalis, nisi a Papa; in cuius favore scripsit Christum, Rex regum, dominus dominantium; de cuius potestate disputare, instar sacrilegij est; cui neque quisquam dicere potest, cur ita facis? mentior, si non inueniantur hac scripta, ab illis etiam qui sapientes sunt in oculis suis. As all power was giuen to Christ, in heauen and on earth; so Christ left all that power, to *Peter* and his successours (for euer.) Wherefore the Emperour *Constantine* gaue nothing to Pope *Syl- nester*, which was not his owne before, but he onely restored that, which was vniuslly kept from him. Further, as there is no power but of God, so is there neither any temporall nor ecclesi- asticall, neither imperiall nor regall, but only of the Pope; in whose thighes Christ hath written, the King of Kings, the Lord of Lordes; of whose power to dispute; it is euen as sacriledge; to whom no man may say, why doest thou so? Let me haue the lye if these things be not found written, euen by those that seeme wise in their owne conceites, Thus writeth

Behold,
here the
blasphemy of An-
tichrist.

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writeth Maister Doctor Gerson, who though he liued in the altitude of Popedom, yet coulde hee neither digest nor conceale these antichristian blasphemies, ascribed to the Pope against the Sonne of G O D. Neuerthelesse, the Popes themselves did challenge the same, & tooke no small delite therein. For thus writeth Pope Gregorie the ninth of that name; *ad firmamentum cali, hoc est, vniuersalis ecclesia, fecit deus duo magna luminaria, id est, duas insti-* Gregor. 9. lib. 1. decret. tit. 33.
tuit dignitates, quae sunt pontificalis au- Cap. 6.
thoritas & regalis potestas; sed illa quae
praest diebus, id est, spiritualibus, maior
est; quae vero carnalibus, minor, ut quan-
ta est inter solem & lunam, tanta inter
pontifices & reges differentia agnosca-
tur. To the firmament of heauen, that is, of the vniuersall Church, God made two greate lightes, to witt, hee ordeined two great dignities, which are the authoritie of the Pope, & the power of the Kinge; but that power which ruleth spirituall things, is greater, & that which ruleth things carnal, is lesse; that
Marke here the Popes goodly sermon.

there may be as great difference knowne
betweene Popes and Kinges, as there
is betweene the Sunne and the Mone.

The fourth Hound.

Tell me O Pope, is not thy Romishe
Purgatorie so sotted and senselesse a
thing, as it can neither be proued by the
scriptures, nor yet by the ancient wri-
ters? haue not thyne owne renowned
children, *Syluester Prieras*, who was som-
time maister of thy sacred pallace, and
for his profounde knowledge surnamed
Absolutus Theologus, as also thy glorious
so supposed Martyr *Iohn Fisher* our late
Byshoppe of Rochester, vttered so much
in printed bookes to the viewe of the
worlde? I wote it is so, and that all the
worlde may knowe the vanitie and ab-
omination of late Romish religion, I
will set downe their expresse wordes.
Thus therefore writeth *Syluester*; *Indul-*
gentia nobis per scripturā minime innotuit,
licet inducatur illud apostoli, (siquid donauit
uobis,) sed nec per dicta antiquorum docto-

Syluester
de indulg.

rum sed modernorum, the Popes pardons were not knowne to vs by the holy scriptures, although some doe alledge *S. Paul* for that purpose; nether knowne by the auncient father, but onely by the late writers. Loe, pardons, and consequently purgatory being the ground thereof, cannot be proued out of the scriptures. My Lord of Rochester hath these expresse wordes; *sed & gracie ad hunc usque diē, non est creditum purgatorium esse. Legat qui velit græcorum veterum commentarios, et nullum quantum opinor, aut quam rarissimum de purgatorio sermonem inueniet. Sed neque Latini simul omnes, at sensim huius rei veritatem cōceperunt: & paulo post; non absque maxima sancti spiritus dispensatione factum est, quod post tot annorum curricula purgatorij fines, & indulgentiarū vsus ab Orthodoxis sit receptus; quamdiu nulla fuerat de purgatorio cura, nemo quas fuit indulgentias, nam ex illo pendet omnis indulgentiarum existimatio. Si tollas purgatorium, quorsum indulgentiis opus erit? his enim si nullum fuerit purgatorium, nihi! indigebimus, contemplantur igitur*

*Reffensis
con, assert.
Luther, arti
18. prope
initium.*

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tur aliquandiu purgatorium incognitum fu-
isse, deinde quibusdā pedetentim, Partim
ex reuelationibus, partim ex scripturis fu-
isse creditum, atq; ita tandem generatim e-
ius fidem ab orthodoxa ecclesia fuisse recep-
tissimam, facillime rationem aliquā indul-
gentiarum intelligimus. Quum itaq; purga-
torii, tā sero cognitū ac receptū ecclesia fu-
erit vniuersa, quis iam de indulgentijs mi-
raripotest, quod in principio nascentis eccle-
sie nullus fuerat carū vsum; ceperunt igitur
indulgentie, post quā ad purgatorij cruciatus
aliquandiu trepidatum erat. The Greeks
to this day, do not belecue there is a pur-
gatorie. Reade who will their com-
mentaries, and he shall finde either verie
seldome mention of purgatorie, or ra-
ther none at all, for neither did the La-
tine Church, conceiue the veritie of
this matter all at once, but leysurely by
little and little; neither was it done with-
out the great dispensation of the holy
ghost, that after so many yeares Catho-
licks both beleueed purgatory, and recei-
ued the vse of pardons generally; so long
as there was no care of purgatorie, no
man

Loe, a
 great lear-
 ned man
 and a fa-
 mous po-
 pish by-
 shop and
 Martyr,
 doth plain-
 ly tell vs,
 the vanity
 and late
 birth of
 Romish
 pardons,

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man sought for pardons. For of it dependeth all the estimation, that we haue of pardons. If thou take awaie purgatory, to what end shal we need pardons. For if there be no purgatory, we shall need no pardons. Considering therefore how long purgatory was vnkown, the that it was beleued of some by little and little, partly by reuelations, and partly by the scriptures, and so at the last beleued generally of the whole Church, we doe easily vnderstande the cause of pardons, synce therefore purgatory was so lately knowne, and receiued of the whole Church; who can now admire pardons, that there was no vse of them in the Primitive Church. Pardons therefore began after the people stood in some feare of purgatorie. Thus O Pope, writeth thine owne deare Byshoppe, whose testimonie must needes be of great credite with thee. Whole wordes notwithstanding, if they be well marked with the due circumstances thereof, are able of themselues without more adoe, to perswad any man liuing, to detest all popish religion. For first we learne here, that the

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greekes neuer beleecued purgatory, no
not to the daies of this Byshoppe, who
liued within these threescore yeares last
2 past. Secondly, that the church of Rome
(now the mother of all superstition,) did
not beleecue the said purgatory, for many
hundreds of yeares after *S. Peters* death,
whose successour for all that, thou O
3 Pope, boasts thy selfe to be. Thirdly, that
this purgatory, which is now the foun-
dation of papistrie, crept by little and
little, not all at once, into the Latine
4 Church. Fourthly, that purgatorie
was found out by reuelation from hea-
5 uen, (or if you had rather so thinke, from
the deuell of Hell,.) Fifthly, that pardons
came not vp, vntill purgatory was found
out; the reason hereof saith our popish
Byshopp, is this; because forsooth, if there
be no purgatory, all popish pardons are
6 needlesse. Sixtly, that pardons were not
heard of, nor knowne to the *Primauiue*
7 Church. Seuently, that pardons then
began, when men began to feare the
paines of purgatorie: but of this matter
I haue written more at large, in my booke
of

of *Motives.*

The Fifth Hound.

TELL me O Pope, hast thou not imposed vpon thy Monkes, Friers, and Nunnes, such an heauie yoake, as they are not able to beare? Is not the prohibition of matrimonie, contrarie to Christs institution, to the doctrine of the Apostls, & to the practise of the Primitiue church? was not Pope *Syrinius* the first man, that made any settled law for that purpose? was not the mariage of priests allowed in the Church, for one thousand yeares after christ? doth not thine owne *Gratianus* tell vs, euen out of thine owne approued decrees, that many priests sonnes haue beene Popes of Rome? Doth hee not name, *Bonifacius*, *Agapitus*, *Theodorus*, *Syluerius*, *Felix*, *Hosius*, *Gelasius*, *Densdedit*, and many others? Doth not thine owne glosse vpon the same text, thinke it better to say they were all bastards, then to graunt them to be legitimate children, lawfully begotten in holie wed-

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wedlocke? doth not the same glosse alledge for his excuse, that *vitium tollitur per successionem*, the fault is taken away by vertue of their holy succession; com meth not the same *Gratian* roundly vpon the glosse, and affirmeth plainly, that priests might marrie lawfully euery where, vntill the late inhibition made by *Sirritius*? doth not *Socrates* that famous Greeke historiographer tell vs, that Bysbops of the east Church, did in his time beget children of their lawfull wiues, and that euen in the time of their priestly function? This thing I haue prooued so effectually in my booke of Suruey, as all the papistes in Europe are not able to disproue the same. Here onely I will adde the flatte testimonie of *Socrates* out of his ecclesiasticall historie, whose expresse wordes are these; *non pauci illorum (Episcoporum) dum Episcopatum gerunt, liberos ex uxore legitima procreant*; Many of them saith *Socrates* speaking of Bysboppes, doe beget children of their lawfull wiues, euen in time of their Episcopall or Bysboplike functions. these wordes

Socrates,
hist, lib, 5,
Cap, 21.

wordes are so plaine, that they neede no glosse,

The sixt Hounde.

TELL me O Pope, doe not so many intolerable excommunications, & so many dissolute dispensations, come daily and hourly from the church of Rome, as therby the state of vs Christians is now become more seruile, then was of olde the condition of the Iewes. I wote it is so, thine owne doctours, *Victoria*, *Syluester*, *Fumus*, *Gerson*, *Rubenius*, and *Gele-rius* affirme the same, as I haue pro- ued at large in my booke of Suruey. One onely *Victoria* I will here alledge, whose expresse wordes are these: *vide- mus quotidie a Romana curia tam largas, imo omnino tam dissolutas dispensatio- nes profectas, ut orbis ferre non possit, non solum in scandalum pusillorum, sed maiorum.* Wee see dailye so large, yea altogether so dissolute dis- pensations come from the court of Rome, that the worlde cannot endure it,

Victoria de potest. Papæ pag. 139.

ubi supra
Pag. 149.

it, neither is this dissolutiō to the scandall only of the weake, but euen of the perfect sort, and those that are the wisest among the rest. Againe he writeth thus; *ego nullam dispensationem in particulari condemno, sed video duo; primum, quod in fine anni sunt tot dispensationes factae, ut nescio an sint tot qui legem seruent, secundo, video quod omnes qui petunt adferunt dispensationes*. I condemne no dispensation in particular, but I see two thinges; First, that in the ende of the yeare there are so manie dispensations gotten, that I knowe not if so many keepe the lawe: secondly, I see all that aske, bring dispensations with them; In another place, the same *Victoria* hath these words; *Paulatim ad hanc intemperantiam deuentum est, & hunc talem statum, ubi nec mala nostra, nec remedia pati possumus. Da mihi Clementes, Linos, Syluestros, & omnia permittā arbitrio eorū. Sed ut nihil grauius dicatur in recentiores Pontifices, certe multis partibus sunt priscis illis inferiores*. By little & little we are brought to these inordinate dispensations, and to this so miserable

ubi supra
Pag. 151.
The
Church
of Rome is
now
brought to
a most
miserable
state.

the Romish Foxe 17

serable state, where we are neither able to endure our owne griefes, nor the remedies which shoulde mitigate the same. Yet giue me *Clements, Lines, Syluesters*, and I will commit all thinges to their charge. But to speake fauourably of our late Popes, they are doubles farre inferiour to Popes of old time. Loe, the Church of Rome is not now, as it was in old time.

The seauenth Hound.

TELL me O Pope, haue not thy predecessors made their beginning like Foxes and theeuers and in the end dyed like dogges? haue not thine owne religious Fryers, made report of this veritie? I wote it is so, and *Carranza* together with thy sweete *Platina* shall witnesse the same with mee. *Platina* hath these expresse wordes; *qua quidem beatitudine Ioanes caruit, fur certe in pontificatu. In latro; non enim ut par fuerat, per ostium intravit.* Which happie life Pope *John* *Platina in* wanted, as who was a theefe and a rob- 18.
ber;

18 The hunting of

ber, for he entered not in by the doore,
as he should haue done. Againe, in an o-
ther place the same *Platina* writeth in this
maner, *eo enim tum pontificatus deuenerat,*

*Platina in
vita Syl, 3.*

*ut qui plus largitione & ambitione, non dico
sanctitate vite et doctrina valeret, is tan-
tum inde dignitatis gradum, bonis oppres-
sis & reiectis obtineret, quem morem vti-
nam aliquando non retinissent nostra tem-
pora.* Forto that passe was the Popedoine

Extortion
and ambi-
tion is the
life of po-
pery.

now brought, that who so could excell
others in giuing bribes, & in ambition,
I say not in godly lyfe & sound doctrine,
(for that was farre from them,) he onc-
ly should haue the degree of honor, and
good men should be reiected; which v-
sage would to God it had neuer bene in
our time. Herken O Pope, is it not now
with your Byshops of Rome, as it was
with *Annas, Caiphas*, & others of old time
among the Iewes? thy holines can it not
denie, but let *Carranza* byte thee in the
haunch, whose expresse words are these:

*Carranza
in summa
con, fol, 369*

*intravit ut Vulpes, regnavit ut Lupus, mor-
tus est ut Canis.* He entred as a foxe, he
reigned as a Wolfe, he died as a dogge.

He

the Romish Foxe 19

He spaketh of Pope *Bonifacio*, the eight of that name. This *Cattanza*, albeit he were one of the Popes deare Friers, is for all that a well mouthed Hound.

The eight Hound.

TELL me O Pope, can not thy holines with *plenitudine potestatis*, euacuate hellish purgatory, and deliuer all soules tormented there, & send them streight away to heauen? nay, canst thou not free all men from all punishment due to their sinnes here on earth? I am sure thou canst, for thy deare doctors *Fumus*, *Syluester*, & *Vignerius*, haue so affirmed to mee. *Fumus* shall speake for all, whose expresse wordes are these; *Papa posset liberare omnes animas purgatorij, etiamsi plures essent, si quis pro eis faceret quod iuberet, peccaret tamen in-* *Fumus in verbo, Papa, 17.*
discrete concedendo; & in hoc sensu dicunt Doctores, quod non potest spoliare Purgatorium. The Pope coulde deliuer all the soules out of
of

20 The hunting of

of purgatory, albeit they were very man-
 nic, if one did that which he appointed
 to be done, marrie the Pope should sin,
 for his vndiscrete dealing therein. Thus
 writeth our holy fryer, who addeth well
 in the ending, that the Pope wanteth

The Pope
 doth som-
 time want
 his cappe
 discretion,

somtime his capp of discretion, to which
 I will make another addition, if percase
 it may stand with the Popes good liking,
 to witte, that since as Popery telleth vs,
 the fire of purgatory is the selte same in
 nature with the fire of Hell, if there-
 fore his holinesse had but one droppe of
 charitie, he would neuer suffer so ma-
 ny soules to abide that doolfull miserie.
 Yet I must needs graunt, that in so do-
 ing his holinesse should want discretion;
 because forsooth, if there were no soules
 in purgatory, then for trentals, diriges,
 and Masses, men woulde not bestowe
 one quatraine vpon his vassals.

The ninth Hounde.

Tell me O Pope, canst not thou Free
 a man by thy plenary pardon; from
 all

all punishment due in this life and in the
 life to come? I know thou canst doe it,
 because thine owne deare Syluester so
 affirmeth. These are his expresse words; *Syluester,*
qui plenariam indulgentiam rite affectus *de indulg.*
est, si eo instanti moreretur, euolare statim *par. 33*
ad celum. He that hath orderly gotten
 the Popes plenarie pardon. if he should
 dye presently, he should flie to heauen
 out of hand. Thus writeth Syluester the
 Popes *Theologus absolutus*. Where now,
 if it were not sacriledge to dispute of the
 Popes power, as I haue proued it to be;
 I would aske this one question, why;
 any soules abide in purgatory, since a Pardon
 plenarie is sufficient for their discharge, my bold.
 which for all that, the Pope graunt- nes I pray
 teth vsually, as a thinge verie frequent your holi-
 during mine owne aboade at Rome, nesse.
 Is it because he cannot? that is con-
 trary to his owne doctrine. Is it be-
 cause it standeth not with discretion, there
 is asmuch discretion to doe it for the
 deade, as for the liuing. Is it because he
 will not? so it seemeth, and then he
 wanteth charitie, as I haue already said.

The tenth Hound.

O mon.
ster of the
world,

TELL me O Pope, doth not thy sottish religion tell vs, that thou maiest erre as a priuate man, but not as Pope or a publicke Person? as if it were saide, thou maiest fitte in thy pontificalibus, thou mayest ride vpon thy white Palfrey, thou mayest talke and write they pleasure, and that euen while thou art Pope, and so vtter heresies and blasphemies whatsoeuer, and yet for all that canst thou neuer teach or define any errour or heresie, as beinge Pope indeede. I wote it is so, thy chiefeft Doctors haue so tolde mee. *Vigneri-*

*vigner de
poteft, con.
dendi sym.
bolum, pag.
337.*

us hath these expresse wordes; *si dicatur, summus pontifex errare potest, & in animo suo concipere aliquem articulum Orthodoxae fidei contrarium, & etiam priuatiue proferre, vt legitur de Anastasio secundo. Si ergo posset nouum symbolum edere, fides ecclesiae vnius hominis periculo subiaceret; dicendum, quod summus pontifex vt priuata perso-*

na errare potest, non tamen ut est summus pontifex. Ideo si ut priuata persona symbolum edere tentaret, non esset symbolum; maxime ubi a vera fide deniaret.

If any say, that the Poope may erre. and conceiue in his hearte any article contrary to the Catholike faith, and also vtter the same priuately, as we read of Pope *Anastatius* the seconde: If therefore hee coulde make a new creede the faith of the Church shoulde be subiecte to the hazzard of one man. We answer faith (*Vignorius*,) that the Pope may erre as a priuate person, but not as Pope or the hie Byshoppe. Therefore if hee should make a creede as a priuate man, it should be no creede at all; especially, where hee swerued from the right faith. Beholde here gentle reader, vpon what rotten stufte the Papistes woulde haue vs to ground our faith. Wee must say they, beleue that the Pope cannot erre, and yet are wee sure that hee can erre, and that hee hath alreadie erred in verie deede. Wee must likewise beleue,

what heart
will not
detest Po-
pery.

that he cannot but teach the truth ; and yet must we also belecue , that hee can both teach heresie , and be an heretike himselfe, VVe must furthermore belecue, as you haue already heard; that it is sacriledge to dispute of the Popes power, and yet must we both dispute of his power, and straitly examine his doctrine , as also know constantly, whether he speaketh publicquely as a publike man, or priuately as a priuate man. And neuertheles when we haue done all that we can, we know no more what to thinke or say of his doctrine, then when we haue an Ee cle by the taile. For when he shall tell me , I must belecue this and that; then if hee speake as a priuate man , where is my faith ? but let vs here the cry of some other woundes. That famous papist Iohannes Gerson, sometime the chancellor of Paris , hath these expresse wordes ; *hoc fecit latroni , qui verisimiliter nondum compleuerat penitentiam pro omnibus peccatis suis , qui fuit illa hora propria beatificatus , & vidit deum facie ad faciem , sicut sancti in Paradiso. Propter quod insuper*

Iohn Gerson
in serm, de
pasch.
part. 3.

per apparet falsitas doctrina papa Ioannis
22. que damnata fuit cum sono buccina-
rum coram rege Philippo per Theologos Pa-
risienses, & credidit potius Theologis Pa-
risiensibus, quam curia. This hee did
to the theefe, who by likelihoode had
not yet accomplished penance for all
his sinnes, who was blessed in that ve-
rye houre, and sawe G O D face to
face, as doe the Saintes in Paradise, by
reason whereof, further appeareth the
fallshoode of the doctrine of Pope *Iohn*,
which was condemned with the sounde
of Trumpetes, before king *Phillippe* by
the diuines of *Paris*, and the king be-
leeued the diuines of *Paris*, rather then
the court. In which wordes we haue to
note, First, that Maister *Gerson* auouch-¹
eth the theefe crucified with Chriit, to
haue seen God face to face in that houre,
and so to haue beene blessed. Secondly,²
that he reproveth the false doctrine of
Pope *Iohn*. Thirdly, that his doctrine³
was condemned with the sound of trum-
pets, in the presence of the king of *France*
Fourthly, that the king gaue more credit⁴

26 The hunting of

to the diuines of *Paris*, then to the iudge-
ment of the (Pope,) or court of *Rome*.
Fiftie, that neither the king, nor the lear-
⁵ ned Papists, did at that time graunt to
the Pope such power and authoritie, as
the Pope this day doth insolently cha-
⁶ llenge to himselfe. Sixtly that the Pope
taught false doctrine, euen in a weighty
matter of faith. Which thing not onely
Gerson affirmeth, together with the di-
uines of *Paris*, as you haue heard; but
Pope *Adrian* himselfe testifieth the same,
as the zealous papist *Alphonsus de castro*,
reporteth in these expresse words; *sexta*
heresis docet nullam animam ante diem
iudicij, esse beatam, quum ut ait, nulla a-
nima ante illum diem videt deum. Huius
heresios authores sunt Armeni, eandem etiã
tuentur Greci, post istos surrexit Iohannes,
22. huius nominis pontifex. Sed ne verbis
meis aliquis in hac parte derogat, verba A-
driani pape referã, qui in suo quarto sententi-
arum, in calce cuiusdam questionis de sacra-
mento confirmationis, ita ait; nouissime fer-
tur de Ioanne, 22. quod publice docuit, decla-
rauit, & ab omnibus teneri mandauit, quod a-
nima purgata ante finale iudicium non ha-
bent

Alphonsus,
lib. 3. adu.
heres, pro-
pe finem.

bent solā, qua est clara & facialis visio dei; & vniuersitatem Parisiensem ad hoc induxisse dicitur, quod nemo in ea poterat gradum in Theologia adipisci, nisi primitus hunc errorem inrasset se defensurum, & perpetuo ei adhaesurum. Hac Adrianus.

The sixt heresie teacheth, that no soule is in eternall blisse before the day of dome, because as it saith, no soule before that day, seeth God, the *Armeni* are the authors of this heresie, and the *Greekes* holde the same. After these rose vp Pope *John*, the 22. of that name. But least any man distrust my words in this point, I will receite the words of Pope *Adrian*, who in his fourth booke of sentences, in the ende of a certaine question of the sacrament of confirmation, saith thus; last of all, it is reported of Pope *John* the 22. that he publicquely taught, declared, & commaunded all men to hold (this opinion) that the soules of the iust, haue not before the day of dome, the sole, which is the cleare and faciall sight of God. And it is said, that he induced the Vniuersity of *Paris* to this; that no man should take degree in the same, but, he that first did swear to defend this error, & to maintain

The Pope
commandeth his
Vassals, to
swear to
falle doct-
rine,

28 The hunting of

same for euer. Thus saith *Adrian*, who was him selfe the Byshoppe or Pope of Rome, and the most excellently learned Byshoppe, thateuer was in that sea, And it will not serue the turne to say as the Iesuite *Bellermine* doth, in the defense of popish faith: to wit, that Pope *Iohn* erred as a priuate man, but not as Pope, for that distinction doth not onely want a good foundation, whereupon it should be built, but also it flatly destroyeth the plain text: the reason hereof is most eident, euen to euery childe. First, because Pope *Adrian* saith, (*docuit,*) hee taught. Secondly, because he saith, (*publicè,*) publicuelie. Thirdly, because he saith, (*mandauit,*) he comaunded all to holde it. Fourthly, because none coulde be made graduate, saue onely he that held this opinion. Fifthly, because euery graduate did swere, to hold & defend it foreuer. So then, the Pope may erre, not only as a priuate man, but also in the publike decree of faith, & that euen by the consente & testimonie of *Adrian*, who was Pope himselfe; yea, who for learning & knowledge

ledge as the papists theſelues cōfeſſe, was one of the rareſt Popes that euer came at Rome. But of this point, I haue ſpoken more largely, in my booke of Motiues.

The eleunth Hound.

TEll me O Pope, doe not thy Doctors deare, wreſt the ſcriptures moſt cleare, that ſo they may ſerue thy turne? thou muſt for ſhame confeſſe it, for thine owne ſworne vaſſall *Polydorus Virgilins*, doth witneſſe it to be ſo; theſe are his expreſſe words; *Non ſecus iſti iuriſconſulti aliquoties detorquent ſacras literas quō volunt, ac ſutores ſordidas ſolent dentibus extendere pelles*: Theſe popiſh *Legiſtes* and *Canoniſtes*, doe nowe and then ſo wreſt and writhe the holy ſcriptures; euen as Coblers doe gnaw with their teeth, and ſtretch out their filthy ſkinnes, Out of theſe wordes I note firſt, that this *Polydore* was a great papift himſelfe, and ſo this teſtimonie muſt needs be of great force againſt the papiftes. I note ſecondly, that he ſpeaketh not of the meaneſt and baſeſt ſort of papiftes, but euen of the beſt

Polydorus
lib. 4. cap. 9.

1.

2.

30 The hunting of

The papists
wrest the
Scripture,

best, and of their renowned Doctors; because he meaneth *Hostiensis*, their grande and famous *Canonist*. I note thirdly, that their mangling and wresting of the holy scriptures, is most intollerable; and that without the same, they cannot possibly maintaine their wicked doctrine.

The 12. Hounde.

Soto in 4. lib
sent. dist. 19
q. 3. ex 2.

TELL me O Pope, doth not *Dominicus Soto* thine owne *Dominican* Frier, tell vs with open mouth, that no soules abide in Purgatorie aboue tenne yeares? Doeſt not thou for all that, giue pardons for tenne thousand yeares? doe not thy Romish priestes take money, to saye Masses for those that were dead and buried, seuen thousand yeares agoe? the vsuall practise which my self haue known, doth proue it to be so; I haue also proued the same in my booke of *Motines* and more at large in my booke of *Suruey*.

The

The 13 Hounde.

TEll me O Pope, doest not thou teach thy children, that they are iustified by their owne merites, and by their workes of supererogation? and yet doth not thy deare Frier Iohannes de Combis, oppose himselfe roundlie against that wicked heresie, Gods holy spirit mouing him so to doe? I wote it is so, for these are his expresse words; *Hoc patet, quia Deus semper remunerat supra meritum, sicut punit extra condignum.* All this is euident, because God euermore rewardeth vs aboue our merites, and also doth euer punish vs, lesse then we deserue. For which respect, Saint Austen saith grauely, *Ue etiam laudabilem uitam hominum, si remota misericordia discutias eam.* Woe, euen to the best liuer of all, if thou (O GOD) shall examine his life, thy mercie set a part.

Ioan. de
Combis lib.
5. theolog.
verit. cap. 18

Aug. lib. 9.
confess.
cap. 13.

The

The 14. Hound.

The Popes
doings &
doctrine,
must needs
be defen-
ded.

Conern.
To. I. ca. 20
part. II. in
med. col.
prima.

TELL me O Pope, doth not thy famous
Canonist and most reuerend Bishop,
Conarruias, tell vs without blushing,
that albeit the doctrine of thine Angeli-
call Doctor Aquinas, be confirmed for
Authentic al by sundry Popes afore thee,
yet must the contrary opinion be defen-
ded of necessitie? because forsooth saith
Conerruias, the life of popery cannot
otherwise saued bee. These are his ex-
presse words; *Nec me latet D. Thomam
prævia maxima deliberatione asserere,
Rom. pontificem non posse propria dispen-
satione continentia solenne votum monacho-
rum tolerare, & paulo post, oportet tamen pri-
mam opinionem defendere, neque passim si-
ant, evertantur omnino.* Neyther am I
ignorant, saith Conerruias, that Saint
Thomas affirmeth after great deliberati-
on, that the Bishop of Rome cannot with
his dispensation, take away from monks
their solenne vow of chastity, this not-
withstanding, we must defend the first
opinion,

opinion, least the common practise of the Pope be turned upside downe. Out of these wordes, sundry very necessarie obseruations may be gathered. First, that the best learned Papistes, doe not agree about the Popes Authoritie. Secondly, that great learned papistes among whom *Aquinas* is one, doe deny the Popes resolution, iudgement, and authority, and that even in the highest points of doctrine. Thirdly, that false and absurd opinions must be defended, for the credite and safegarde of the Popes religion. Fourthly, that most miserable is the Popes religion, which must haue such beggerly shifts, for the maintenance of the same.

What a
beggerly
thing is
poperie.

The 15. Hound.

TEll me O Pope, doest thou not reiect the sixt generall synode, because it prescribeth limites to thy holinesse? doest thou not likewise reiect one parte of the generall counsell of *Constance*, for that it preferreth the authority of the counsell

Loe, how
roundly
the papists
reiekt the
fathers,

counsell against thee? doth not thine
owne *Iesuite Bellarmine*, reiekt the
Epistle of *Damasus* to *Hierome*, and
an other of *Hierome* to *Damasus*? doth
not thy renowned. canonist *Nauarre*,
reiekt the common opinion, so often
as hee disliketh the same? doth not
Cardinall *Caietanus* contemne a whole
multitude of Fathers, when they seeme
to him to holde against the scriptures?
doth not *Alchior Canus* a most lear-
ned papist, oppose himselfe against the
Thomistes and the *Scotistes*? Against
all both olde and newe writers? all
this is true, I knowe it well, and I
houe proued it, in my booke of Mo-
tyues. One or two testimonies I will
heere set downe, because they are verie
profitable for the Reader. *Caietanus*
hath these expresse wordes; *Si quando*
occurrerit nouus sensus textui consonus,
nec à scriptura sacra, nec ab ecclesie do-
ctrina dissonus, quamuis à torrente docto-
rum sacrorum alienus, aquas se prabeant
censores. Meminerint ius sum unicuique
tribuere, solis scriptura sacra authoribus
refer.

Caietan. in
prafat. in
quinque lib.
Mos.

*reservata est authoritas hac, ut ideo credimus sic esse quod ipsi ita scripserunt, nullus itaq; detestetur novum sacra scriptura sensum, ex hoc quod dissonat à priscis doctoribus. Sed scrutetur perspicatius textum ac contextum scriptura, & si quadrare in-
 venerit, laudet Deum, qui non alligavit expositionem scripturarum sacrarum priscorum doctorum sensibus, sed scriptura ipsi integra sub catholica ecclesia censura. alioquin spes nobis ac posteris tolleretur exponendi scripturam sacram, nisi transferendo (ut aiunt) de libro in quinternum.* If at any time a new sense
 occurre, which is consonant to the text,
 & not dissonāt frō holy writt or doctrine
 of the Church, although it swarue from
 the opinion of neuer so many fathers;
 yet let the Readers iudge there of in-
 differentlye, and according to equi-
 tie. Let them remember to giue to
 euerie one his right, because this pri-
 uiledge is onelic graunted to the wri-
 ters of the holy scriptures, that we must
 therefore beleue it to be so, because they
 haue written so, Let none therfore loath

This testi-
 monie of
 Caietan, is
 worthy to
 be noted,

a newe sense of holie scripture, because it dissenteth from the old Doctors, but let him exactly consider the text and context of the scripture, and if he find it to agree, let him praise God, who hath not tyed the exposition of the holy scriptures, to the opinions of the olde Doctors, but to the integritie of the scripture it selfe, vnder the censure of the Catholique Church. For otherwise, neither we nor our posterities shall haue any hope to expound the scripture, but onely to translate out of one booke into another. Thus we heare the crye of a well mouthed hound; to wit, the verdict of our learned *Catetain*, our great *Thomist*, our religious fryer, our Cardinall of *Rome*. By whose graue resolution, well worthy to be written in golden letters, it is euident to euery child, that no sense, though neuer so new; no exposition, though neuer so strange, no opinion, though different from neuer so many fathers, must, or ought to be reiected, if it be agreable to the holy scriptures. And consequently it followeth by the said resolution, that
 euery

The holie
 scripture
 ought to
 be the tri-
 all of e-
 uerie
 doubtfull
 question.

guerie truth is to be tryed by the scriptures, and none at all by the fathers. Melchior Canus an other learned papist, is of the selfe same opinion. These are his expresse wordes; *Vbi ego si Thomista*

Canus de locis, lib. 8.

omnes cum Scotistis existant, si cum antiquis iuniores vellent contra me pugnare, tam superior si necesse est, non enim ut nonnulli putant, omnia sunt in theologorum autoritate. Wherein, though all the Thomistes stand with the Scotists, though the olde writers with the younge fight against me, yet shall I of necessitie haue the vpper hande ouer them. For all thinges doe not as some thinke, rest in the authoritie of diuins. And why shoulde any man, depende vpon the iudgement of men, seeing O Pope thine owne sweete Iesuite Bellarmine,

cap. 5. Ep. 245

doth tell vs plainely, that all Bishops doeso dissent among themselues, and so swarue from the truth of the scriptures, as he knoweth not in the worlde whom to followe. Theso are his expresse wordes; *At sine dubio singuli epis-*

Bellarmin. lib. 2. de conc. copi cap. 2.

D

copi errare possunt, & aliquando errant, & inter se quandoque dissentiunt, ut nesciamus quisnam eorum sequendus sit. But

¹
Nu, 22. 28.

without all doubt, all Bysshops may erre one after an other, and they sometime doe erre, and sometime dissent one from an other, so as we cannot in the worlde tell, whome it is best to followe. Out of these wordes, I note first, that God

²

who caused *Balaams* Ass to speake, hath enforced our *Iesuite* against his will to confesse the truth. I note secondly,

that there is no Bishoppe in the worlde, but he both may erre, and sometime doth erre, and consequently, that the Pope of *Rome* is eyther no Bishoppe at all by his owne *Iesuites* graunt, or else that he both may erre, and doth erre in deede. Of which testimonie I make the the greater account, because it proceedeth from a *Iesuites* mouth. For none

Popish doctrine is most forcible against it selfe.

more forcible weapons can be vsed against the papistes, then to beate them with their owne swordes. I note third-

³

Bishop

Bishoppe hath so manie errours, that the people cannot tell whom to followe. I note fourthlie, that since euerie auncient father both may erre and doth erre, 4 and that by popish grant, there is no reason, why the papistes shoulde vrge vs as they doe, to stande to the censure of the fathers in euerie thing, Nay they ought to giue vs leaue to examine their writings, *Ad amussim scripturarum*, according to the true meaning of the scriptures: because the greates papistes, *Caietanus*, *Canus*, and *Belarminus*, doe all three graunte the same, as is alreadie prooued. Adde heereunto the sente of the nexte hounde,

The 16. Hound.

Tell me O Pope, dost not thou take awaye all freedome and libertie graunted of olde time to all

D 2 assem.

40 The Hunting of

assemblies and synodes. Doeſt not thou denie voyces , and definitiue ſentence, to all perſons in all counſels, euen to the Emperour himſelfe , admitting none, though neuer ſo learned, but Biſhoppes onely, to iudge of doubtſes in faith or religion? doeſt not thou abſente thy ſelfe from all counſels, and yet reſerueſt all iudgement to thy ſelfe , ſitting in thy chaire at home? doeſt thou not with all this, take thy Biſhops ſworne, euen when they are made Biſhops, to defende thy papall Tyranny and lawes whatſoeuer? I wote it is ſo , and I haue proved it in my booke of Motiues . I will neuertheleſſe in this place briefly ſhewe the ſame , by the teſtimonie of three Romiſh Houndes . The firſt hounde is *Gregorie* , who was himſelfe the late Biſhoppe of *Rome* . His expreſſe words in his decretals, are theſe; *Ego N. epiſcopus , ab hac hora fidelis ero S. Petro, ſanctæque Romane eccleſie , dominoque meo papa N. eiusque ſucceſſoribus Canonicè intrantibus. ſequitur; papatum Romane eccleſie, & regulas ſanctorum patrum, ad-*

*Greg. lib. 7.
decret. tit.
24. cap. 4.*

inter

*intor ero ad defendendum & retinn-
dum contra omnes homines ; sic me De-
us adiunet , & hac sancta euangelia.*
I (*Iohn Fisher*) Bishoppe , will from
this day forward be faithfull to saint
Peter and to the holy Church of *Rome* ,
and to my Lorde (*Boniface*) the Pope ,
and to his successours chosen canoni-
callie , and I will bee an helper to
defende the popedome or papall au-
thoritie , and the rules of the holie fa-
thers against all people ; so God me
helpe , and the holie Gospell. Out of
these wordes , it may be easilie gathe-
red , that the decrees of late Romish
counsels , are in these our daies of no
force at all. The reason is euident, be-
cause none but Bishops haue definitiue
voyces in the saide counselles , neyther
can the saide Bishops decree any thing,
against eyther the Pope or the Church
of *Rome* . For as we see by the Popes
tyrannicall constitution nowe alledged,
all Bishops are sworne to be faithfull to
my Lorde the Pope, and to defend what-
souer he hath set downe , against all
D 3 people

Bellarmin. lib
1. de conc.
cap. vlt.

Marke this
doctrine
of our Ie-
suite.

people in the worlde. The second hound
is *Bellarmin* our Romish Iesuite, whose
expresse wordes are these; *Istum iura-
mentum non tollit Episcoporum libertatem,
qua in conciliis necessaria est, iurant enim se
fore obediētes summo Pontifici, quod intelli-
gitur donec Pontifex est, & dum iubet ea
que secundum Deum & sacras canones iu-
bere potest; sed non iurāt se nō dicturos quod
sentiant in concilio, vel se non deposituros eū
si hereticū esse conuincant.* This oth taketh
not away the liberty of Bishoppes, which
in counsels is necessarie. For they
sweare that they will be obedient to
the Pope, which is to be vnderstood,
so long as he is Pope, and while hee
commaundeth those thinges, which
he may commaund, agreable to God
and the holy canons; but they sweare
not, that they will not speake what they
thinke in the counsell, or that they will
not depose him, if they proue him to
be an heretique. Out of these wordes of
the *Iesuite*, I note first, that he sawe
right well, that this oth bringeth no
small discredite, to the late Romish
religion; in regarde whereof hee see-
keth

keth many shiftes, to saue the Popes credite if it might bee. I note secondly, that all clergie-men admitted to giue voyces in counsels, are sworne wholly to obey the Popes constitutions. I note thirdly, that the said persons are sworne to belecue, that the Pope cannot erre in his iudiciall decrees of faith or manners, that no counsels are of force, without the Popes confirmation; that all counsels confirmed by him, are approved by the holy Ghost: that he can excommunicate and depose, all Emperours, Kinges, Queenes, and Bishops in the Christian worlde: that hee can deliuer by his free pardons, all soules out of purgatorie, and a thousand other thinges; of like homelie qualitie, for all such matters are contayned, in the Popes holie holie cannons, and consequently, in their most lamentable othe. I note fourthlye, that they are sworne to admitte his decrees, who as they belecue, may be an heretique. I note fifthlye, that they are sworne to admit his iudgement in all matters of

44 The hunting of

faith, whome yet their schues maye
 iudge and depoe for heresie. (Fie, fie
 vpon all filthy popery.) I note fixly,
 that the popish fundamentall article, in
 appointing the Pope iudge ouer all con-
 trouersies; is quite ouerthrowne & tur-
 ned vpside downe in this *Bellarminus*
 his explication. For when hee saith,
 (while he commaundeth &c.) he gran-
 teth every Bishop freedome, to examine
 and to iudge of the Popes cōstitutions;
 Which libertie, if they would constantly
 performe, all true christians would agree
 with them. For none that beleue right-
 ly in God, will deny obedience to the
 Pope, When soeuer he preacheth or
 reacheth any thing, which is agreeable
 to God & holy canons. But true chris-
 tians finding his canon to be disholy &
 his decrees to be against God; thinke as
Bellarmino heere reacheth them, that
 they may iudge his bad dealing, and
 are not bound to obey him. The thirde
 hound is *Melchior Cano*, whose
 expresse wordes are these; *Decreta*
quæ a legatis contra sedis apostolica
tradi-

Would to
 God this
 were ob-
 serued a-
 mongest
 the pa-
 pistes.

Cano, lib.
3. de auctor.
conc. cap. 5.
pag. 102.

traditionem approbentur, non habent Romana ecclesia auctoritatem, nec aliter se habent, quam si a consilio sine legatis prodissent. Sequitur, solidam auctoritatem, quam in confirmandis & fratribus & dogmatibus Petrus habet, in legatos transferre non potest. The decrees which the legates shall approue against the tradition of the Church of Rome, haue no authoritie from the Church of Rome, neither are they of any more force, then if they had proceeded from the counsell without consent of the Legates. The sound authority which Peter hath in confirming his brethren and decrees, he can not transference ynto his Legates. Thus writeth *Camus*, that great pillar of Popishe Doctrine. Out of whose wordes I note first, that decrees of counsels be of no force, without consent of the Popes Legates. I note secondly, that the decrees of counsels, even when they haue the consent of the Legates, are for all that of no force, when the Legates condescend to any thing against the Popes minde. I note thirdly, that the Pope

Late Po.
pish coun.
sels are of
no autho-
ritie.

Pope cannot giue or translate his authoritie to the legates; and consequently, that the Pope doth no little abuse the whole world, when he calleth together all Byshoppes in the world, and yet will allowe nothinge that they do, vnlesse it be the same that he decreth in his chaire at home.

The 17 Hound.

Tell me O precursor of Antichrist, if thou be not that Antichrist himselfe? dost not thou take vpon thee to depose Kings, and to dispossesse them of their Scepters and regalities? dost not thou chalenge authoritie to make Kings? dost not thou tell them, that they haue not their power from God, but through thee and thy meanes? I wote it is so, thy dominican Fryer *Syluester* reprooueth it, thy Iesuite *Bellermine* confirmeth it, and thy sworne Vassals, *Campion*, *Ballard*, and their complices, did put the same in execution. *Syluester* hath these expresse wordes; *nec obstat, quod potestas imperialis est*

Syluester.
de papa, par
2.

est adeo concessa secundum multa iura, quia est a deo mediante Papa; quia eam concedit non ut homo, sed ut vicarius dei. Nec sunt sic distincta potestates, spiritalis scilicet & temporalis, quin una alteri subalterneretur ad instar solis & Luna; nec sunt distincta, quasi semper sint in diuersis, sed quia sunt ordinata ad distincta, scilicet spiritualia & temporalia; & in uno eodemque summo pontifice, est utraque in summo. It skilleth not that many lawes affirme imperiall power to be of G O D . For it is but from G O D , by the Popes meanes, who granteith it not as inan, but as the Vicar of G O D . Neither are the two powers, the spirituall and the temporall so distinct, but that they remaine subordinate the one to the other, after the resemblance of the gunne & the Moone. Neither are they distinct as being alwaies in diuers subiectes, but as ordeyned to distinct thinges, spirituall and temporall. For they both are in one and the same Pope, euen in the highest degree. These wordes gentle Reader, neede no interpretation, they

God doth
not make
kings but
by the
Popes
meanes,

are

*Bellerm, de
rom, pontifi
ce, lib, 5,
cap, 8, &
lib, eod, cap,
7.*

are full of open blasphemie, as all that haue eyes may see. *Bellermius* hath these wordes; *Childericum deposuit Papa, & in eius locum Pipinum Caroli magni patrem regem creari iussit*. The Pope deposed *Childericus*, and commaunded to place *Pipinus* father to *Charles* the great, in his throne. Againe in an other place, the same *Bellermine* hath these expresse wordes; *at si isti ydem principes conantur auertere populū a fide, omnium consensu possunt & debent priuari suo dominio*. But if these princes goe about, to auerte the people from the faith (of the Church of Rome, for so he meaneth,) then by the consent of all, they may and must be dispossessed, of their scepters & Regalities. Againe, in the second Chapter he saith thus; *quod si Christiani olim non deposuerunt Neronem, & Dioclesianum, & Iulianum apostatam, ac valentem Arianū, & similes; id fuit, quia deerant vires temporales Christianis*. If the Christians in time past, did not depose *Nero*, *Diocletian*, *Iulian*, *Valens*, and such like Emperours; the cause thereof was this, be-
cause

*Bellerm,
cap, eodem.*

cause they wanted power and force, and were not strong enough for that attempt. Againe, a little after hee hath these wordes; *at non tenentur christiani, in eo nec debent cum euidenti periculo religionis, tolerare regem infidelem*. But christians are not bound to tolerate a King that is an infidell, (or not a papist, as the Iesuite vnderstandeth the worde, who will haue none to be christians: but papistes;) nay, they must not tollerate such a one, with the euident perill of religion. And our Iesuite hath this reason, to perswade vs thus to thinke; because forsooth saith he, *de iure humano est, quod hunc aut illum habeamus regem*. It is by the law of man, that we haue this or that man to be our Kinge. This is the doctrine of our Iesuite, and consequently of the Pope himselfe. Out of which disloyall and most vnchristian assertion, I inferre. First, that the Pope and his Iesuites would most willingly, depose our most gracious Soueraigne from her royall throne and regalitie, if they were of force and power so to doe. I inferre
second-

*Bellermin.
cap. eodem.*

*Bellermin.
ubi super.*

50 The hunting of

Loe, the
fruite of
popery is
flat & open
treason

2 secondly, that our Iesuite doth here ap-
prooue peremptorily, many naughtie &
abominable factes; aswell in the sight
of god, as in the eyes of the worlde. First,
the diabolicall excommunication of
Pope *Pius*. Secondly, the disloyall
fact of *Murton*, who brought the same
into this Realme. Thirdly, the publish-
ing thereof by *Felton*. Fourthly, the
practising of the curse or excommunica-
tion, by *Sanders*, *Fitz-Morice*, *Bal-
lard*, and others their sedicious compli-
ces. Fifthly, the renewing of the prince,
& the dispercing of the copies at Rome,
by our Iesuites, *Persons* and *Campion*,
which thing was done during mine own
abode at Rome, as a very compendious
preparatiue, for their more commodious
entrance into this land. I inferre thirdly,
that all subiectes are by this doctrine,
styrred vp and encouraged to manifest
rebellion, as also to haue no scruple of
conscience in so doying, the reason here-
of is euident, because if kinges receiue
their authoritie from man, as this Ie-
suite auoucheth; then may kinges in-
deede

the Romish Foxe.

51

deede be displaced by man, as Romish parasites & irreligious Politiques, do beare the world in hand. But God himselfe telleth vs another tale; by his annointed kinge *Salomon* the wise; *per me reges regnant, & legum conditores iusta decernunt.* Pro, cap, 8
vers, 15. By me kinge doe reigne, & Princes decree iustice. By me princes rule, and all nobles, and iudges of the earth, And the apostle saith, *non est potestas nisi a Deo.* Rom. 13. 1. There is no power but of GOD.

The 18, Hound.

TEll me O holy disholy father of Rome, how thou hast aspired to thy Lordes titles? wilt thou holde thy peace? must I needes speake for thee? doubtles the glossers of thy Canons, gaue thee all thy Lordle titles, themselues being blind bayards, and very beggerly fellowes. For by reason of their pouertie, they flattered and sought to please; and by reason of their ignorance, they writt many things, which they did not vnderstand. The great papist

Victor, de
possest: ec-
cle, relect,
sect, 6. pag,
 39.
 papist *Franciscus a Victoria*, hath these
 expresse wordes; *sed glossatores iuris hoc*
dominium dederunt papa, cum ipsi essent
pauperes rebus & doctrina. But the glos-
 sers of the popish Canon-law, gaue this
 dominion and these royall titles to the
 Pope, when them selues were blinde
 bayards and beggerly fellowes. O noble
 birth of Poperie.

The 19 Hounde.

Popish pri-
 macie be-
 gan with
 bloude &
 is main-
 teyned
 with fire.

TELL me O three headed *Cerberus*,
 who blasphemously namest thy selfe
 the Vicer vniuersall of Christ Iesus; who
 was he that first gaue thee, the primacye
 and the headship of the Church? was it
 not that blodie *Phocas* the parricide? did
 he not rauish many godly matrons, and
 murder the godly Emperour *Mauritius*
 together with his wife & children? didst
 not thou shortly after obtaine of him,
 that the church of Rome might be called
 the head of all churches? I am sure it
 was so: for so writethine owne zea-
 lous Papistes and renowned *Cronogra-*
phers,

phers; *Sigebertus*, *Plalmerius*, *Bergo-*
nensis, *Polidorus*, and others: *Sigebertus* hath these very wordes; *post quē Bonifacius Romana ecclesia presidet. Hic obti-* *Sygebert, in*
nuit apud Phocam imperatorem, ut ecclesia cron.
Romana caput esset omnium ecclesiarum,
cum prius Constantinopolitana id usurpare
tentasset. After whome *Boniface* go-
 uerned the Church of Rome, He obtai-
 ned of the Emperour *Phocas*, that the
 Church of Rome should be the head of
 all Churches; and this he did, because the
 Church of *Constantinople* writt it selfe the
 head of all Churches. by whose testi-
 monye it is most euident, as yee
 see, that the Church of Rome neuer
 sought for the primacie ouer other
 Churches, vntill the church of *Constanti-*
nople proudly chalenged that name. For
 which proude appellation. *S. Gregory*
 surnamed the great, that holy and lear-
 ned Byshoppe of Rome, stoutly with-
 stoode *Iohn* the Byshoppe of *Constanti-*
nople, tearing him Antichrist, and the
 name Antichristian. And because his
 owne assertion plainly recited, is most
 forcible to perswade the reader, I will set

Gregor lib.
cap. 29. 6
 194.

E

down

downe his owne expresse words, which are these; *ego autem fidenter dico, quia quisquis se vniuersalem sacerdotem vocat, vel vocari desiderat, in elatione sua, Antichristum praecurrit*. I speake boldly, that whosoever either calleth himselfe vniuersall Priest, or desireth so to be called, is for his intollerable pride, become the precursor of Antichrist. So then, the Church of Rome for the space of fixe hundred yeares after Christ, continued in equalitie and vniformitie with other Churches; euen vntill the yeare of our Lord, 607, at which time *Bonifacius* the third of that name, was proudly exalted by *Phocas* as is already saide.

A.D. 607

The 20 Hounde.

TELL me OPope, thou that makes thy selfe the foundation and rocke, vpon which the Church is built; doe not thine owne deere darlings affirme boldly, that the church is neither built vpon *Peter*, nor vpon thee, but vpon the faith and confession that *Peter* made? I wote they doe so, and thou shalt heare their

ex-

presse wordes: *Dionisius carthusianus* Dionisius
Carthus.
in 16. cap.
Math.
 hath these wordes: *super hanc petram
quam confessus es, hoc est, super meipsum
lapidem angularem, montem altissimum,
de quo ait apostolus, fundamentum aliud
nemo potest ponere, prater id quod positum
est, quod est Christus Iesus.* Vpon this rock
 which thou hast confessed, that is, vpon
 mine owne selfe the corner-stone, the
 high mountaine of which the Apostle
 speaketh: another foundation can no man
 lay, then that which is layed, which is
 Iesus Christ, vpon this rocke I say, will I
 builde my church, that is, the congreg-
 ation of the faithfull. Thus writeth
 thine owne Fryer, and thy deare Doctor,
Nicholaus de Lyra confirmeth this ver-
 dict in these expresse wordes: *& ego di-
 cot:bi, pro te & pro socijs tuis, quin tu
 es Petrus. i. confessor vera petra qua est
 Christus. Et super hanc petram quam con-
 fessus es, id est, super Christum, edificabo
 ecclesiam meam, & porta inferi, id est,
 persecutiones tyrannorum et tentationes
 spirituum malignorum non praualebunt ad-
 uersus eam, a vera fide subnerten-*

I. cor. 3. 12.

Iryan, in
16. cap.
Mat.

do. ex quo patet, quod ecclesia non consistit in hominibus ratione potestatis vel dignitatis ecclesiasticae vel secularis, quia multi principes, & summi pontifices, & alij inferiores, inuenti sunt apostatasse a fide; propter quod ecclesia consistit in illis personis, in quibus est notitia vera, & confessio fidei, & veritatis.

The
Church is
built vpon
Christ, &
consisteth
not of wicked
Popes, but
of those
persons
that con-
fesse the
faith of
Christ.

And I say to thee for thee and for thy fellowes, that thou art *Peter* that is to say, the confessor of the true rocke which is Christ. And vpon this rocke which thou hast confessed, that is, vpon Christ, will I builde my Church, and Hel-gates, that is, the persecutions and tentations of wicked spirits, shall not preuaile against it in subuerting it from the true faith. Whereby it is euident, that the Church doth not consist in men, by reason of power or dignitie, either ecclesiasticall of secular; because manie both Princes and Popes, and others of the inferiour sort, are founde to haue reuolted and made an appostasie from the faith, for which cause, the Church, consisteth in those persons, in whom there

there is true knowledge, and confession of the faith and veritie. Loe, by the verdict of *Lyra* a great learned papist, that which was spoken to *Peter*, was spoken to him, not as to himselfe alone, but to him for, and in the behalfe of his fellowes. And the rocke vpon which Christ promisseth to builde his Church, is not *Peter*, but his owne person, euen our Lord Iesus. But this point is handled at large, in my booke of Suruey. To which as also to my booke of Motiues, the papists would ere this, haue framed some answer, if they knewe in the worlde, how to deuise the same. But the truth must needs in time, haue the vpper hand.

The 21 Hounde.

TELL mee O pope, thou that bearest the worlde in hand, that the particular Church of Rome can not erre? is not that Church which cannot erre, the whole congregation of the faithfull? I wote it is so, and thine owne children

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*Panormit.
apud Silu.
de fide, s. 9.*

*Siluester,
de eccles.
5. 4.*

doe testifie the same against thee. *Panormitanus* a famous popish Archbishope, & thy renowned canonist, hath these expres wordes; *ecclesia vniuersitatis errare non potest, scilicet in fide vel articulis fidei; & pro hac tantum christus in euangelio orauit ad patrem.* The church vniuersall cannot erre, to witte, in the faith, or in the articles of our beleefe; and for this church onelye was Christs prayer when he prayed to his Father in the Gospell. *Syluester* hath these wordes: *& sic intellige glossam dicentem, quod ecclesia qua errare non potest, dicatur non papa, sed congregatio fidelium, qua scilicet tenet fidem, quam Petrus cum aliis populis docuit.* And thus must we vnderstande the glosse which saith, that the church which cannot erre, is not the Pope: But the congregation of the faithfull, that is, such as holde that faith firmly, which *S. Peter* with other (godlye) people taught. By which testimonie, euery one may see that hath eyes, that all the auncient writers, euen the papistes themselves, did euer more

more both thinke and write, that the church which could not erre, was onely and solely the whole companie of the faithfull, which thinge our Iesuite *Bel-lermine*, as one that forgetteth himselfe, confesseth, vnawares in these expresse wordes: *secunda opinio est, pontificem etiam ut pontifex, posse esse haereticum & docere haeresim. sequitur, hanc opinionem tuentur aliquot Parisienses, ut Gerson & Almain in libris de potestate ecclesie, nec non Alphonsus de Castro, libro primo, cap. 2. contra haereses, et Adrianus sextus papa.*

*Keller, lib. 4
de rom. pont
cap. 2.*

The second opinion is, that the Pope euen as Pope, may be an heretique and teach heresie. Certaine doctours of *Paris* follow this opinion, as *Gerson* and *Almaine*, *Alphonsus* also & pope *Adrian* himselfe. Loc both papists & the Pope himselfe tell vs, that the Pope euen as Pope, may be an heretique & teach vs a false faith, & yet must we belecue, that whatsoever he desireth or teacheth as Pope, is as true as the Gospell, or else be reputed heretiques for our refusall in that behalfe, and if it rest in the Popes power, be also burned at a stake.

The Pope
as pope
may teach
a false
faith, and
flat here-
sie.

The 22 Hound.

Polanchus
de modo
audiend.
onfess.

TEil mee O monstrous Pope, doe not
all thy priestes in all their absoluti-
ons, ascribe remission of sinnes & eternall
life, to the merites of mans works? I wote
they doe so, I know your practise right
well, and Polanchus our Iesuite hath
published the same in print. These are
his expresse worde; *passio D.N.I. Chri-
sti, merita. B.V. Mariae, & omnium san-
ctorum, & quicquid boni feceris, vel mali
sustineris, sit tibi in remissionem peccatorum
tuorum, in augmentum gratiae, & prae-
mium vitae aeternae.* The passion of our Lord Je-
sus Christ, the merites of the blessed virgin
Marie, & of al Saints, whatsoeuer good
thou shalt do, & what punishment soeuer
thou shalt suffer, be to thee for remission
of thy sinnes, for increase of grace, & for
reward of eternall life. Thus doth our Ie-
suite true ly set downe, the vsuall practise
of the Romish Church, & of all popishe
Priestes dispersed whersoever, This prac-
tise is agreeable to the hymne made of

Thomas

the Romish Foxe. 61

Thomas Becket late Bishop of *Canterbury*. In hymne
These are the words; *Tu, per Thomas sanguine Tho. Cant.*
quem pro te impendit, fac nos Christe scan-
dere, quo Thomas ascendit. By the blood
O Christ, which *Thomas* for thee did spend
make vs come thither, whither *Thomas*
did ascend. Which doubtles, is blasphemy
intollerable.

The 23. Hound.

TEll me O Pope, if it like your holines;
what malice, hatred, and dissention,
hath bene among you Popes, and that in
most weighty and important matters? e-
uen in matters of faith, & fundamentall
points of your religion? did not Pope
Stephanus the sixt of that name, persecute
the very name of *Formosus*? did he not dis-
anull his giuing of orders? did he not de-
grade them, that had receiued orders by
him? did not Pope *Romanus*, abrogate the
whole Actes of Pope *Stephanus*? did not
Sergius the third persecute the very ^{*Carranza,*}
name of *Formosus*? did he not cause his ^{*in summa*}
head to be cut of, after his body was laid ^{*concil.*}
in the graue? *Carranza* and *Platina* doe ^{*Fol. 354.*}
^{*fo. 355*}

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so write of thee & thy brethren, O holy father of *Rome*.

The 23. Hownde.

*Caietan. in
summa.
pag. 590:*

CONFESSE the truth O cruell Pope; dis-
semble no longer with the worlde.
Doe not thy wicked lawes, charge all
men, women, & children of mature age,
to make auricular confession of all their
thoughts, words, & deeds? doth not for
all that, thine owne Cardinall *Caietane*
tell thee, that it is a thing impossible to
be done? did not *Iohannes Geilerus* a ve-
ry graue and reuerend diuine, who was a
long time the preaher at *Argentoratum*,
cōplaine, ostentines to his trusty friends
that it was impossible for men to make
their confessions, as the Popes lawe re-
quired? I wote he did so, and thine owne
deare friend *Beatus Rhennus* doth so
affirme. I haue set downe his expresse
words, in the 12. chapter of my Suruey.

The truth
is & euer
was con-
fessed by
some, eue
among the
papistes.

And heere I note by the way, that there
were euer some good men amongst the
papistes, as this Godly *Geilerus*, who dis-
liked and reprobued as farre as they durst;
the absurdities and abomination, of
late Romish doctrine.

The

The 24 Hound

TELL me O Pope, is not thy late Romish religion, like to a patched beggars cloake, with clouts vpon clouts? doe we not knowe, how euery cleut was put one to an other, by whome and at what time? I wote we knowe it, and my selfe haue proued it; in my booke of Suruey. If any papist can deny it; let him answere that, that *I* haue written there,

The 25. Hound.

TELL me O pope, doest not thou make hauocke of Christes gospel? doest not thou dissolue that matrimonye, which Christ himselfe pronounceth to be indissoluble? doest not thou dispense with persons lawfully married, that the husbände may take an other wife, and the wife an other husbände? I wote thou doest it, and thine owne deare Doctors *Nauarrus* and *Coneruntius*, doe testifiye the same against thee

thee. *Nauarre* hath these expresse words,
Diuiditur (matrimonium) ante consumma-
tionem per dispensationem Papae iusta de cau-
sa factam. Matrimony is dissolued before
 consummation (or carnall copulation) by
 the Popes dispensation, if it be granted
 vpon iust cause. And the same *Nauarre* a-
 uoucheth boldy in the place already quo-
 ted, that *Paulus* the third, and *Pius* the
 fourth late Bishops of *Rome*, did giue such
 dispensations in his time to certaine mar-
 ried persons, at the same *Nauarre*s request;
Conerruias hath these words; *Nec me la-*
tet Paulum quartum summum ecclesie pon-
tificem, an: 1558. hac usum fuisse dispensa-
tionem quibusdam ex causis, quas iustissimas
esse idem summus ecclesie presul existima-
uit; idem paulo ante Iulius tertius fecerat
in eodem matrimonio, cum ecclesia vniuer-
sali presideret. Neither am I ignorāt, that
 Pope *Iulius* the fourth put this dispensati-
 on in practise, for certaine causes which
 the same Pope thought to be most iust.
Iulius the third likewise when he was Bi-
 shop of *Rome*, granted the same dispensa-
 tion in the same matrimoniall contract
 See more herof, in my booke of *Motiuēs*

Nauarre in
enfur. cap.
 22. par. 21.

CONERRUIAS.
 20. 2. cap. 7
 par 4. n. 3.
 col. 1.

The Pope
 doth dis-
 solue
 matrimo-
 ny at his
 pleasure.

The

The 26. Hounde.

TELL me O Pope, dost not thou teach vs,
 that the Virgin *Mary* was conceiued
 without sinne? hast not thou for that end
 appointed the feast or festiuall day of her ^{Beholde}
 conception? doth not thine own sweete ^{flat idolat}
Bernard forsake thee herein; doth not he ^{try, in po-}
 sharply reprove the Cathedrall Church of ^{pith solē}
Lyons, for the self same thing? doth not he ^{nity.}
 terme that practise, the newelty of presump-
 tion, the mother of temerity, the sister of
 superstition, & the daughter of leuitie? do
 not *S. Aust. n.*, *S. Ambrose*, *S. Chrysostome*
S. Bede, *Eusebius*, *Remigius*, *Anselmus*,
Bonauentura, *Aquinas*, *Hugo*, and all the
 rest, sing the selfe same song? are anye
 with these idolatrous Pope, in this point
 of doctrine, saue onely thy late hatched
 Iesuites and Seminaries? few or none I
 assure thee, as I haue proued in my *Sur-*
uey, and in my booke of *Motyues*. To
 which bookes I earnestly wish, that some
 of thy vassals would once frame some
 answere

The pope
 and his Ie-
 suites, are
 against all
 the fathers

The 27. Hounde.

TELL me O pope, thou that commaū-
 dest thy Church-seruice, to be said
 and

and song in a vnknown language which the cōmon people, & the greater part of the priests cānot vnderstand; were not all prayers & other seruice of the Church, in the vulgar tongue as well in the primitive Church, as many hundred years after Christ, I wote it was so, & I haue proued it in my booke of Suruey. But harken O Pope what thine own *Lyra* telleth thee he is a wel mouthed hound, take heed lest he bite thee, for these are his words; (*Cate-rā si benedixerit.*) 1. *Tu sacerdos vel episcopus (spiritu)* 1. *absq; hoc quid populus intelligat (qui supplet locū idicta quasi diceret, quid proficit populus simplex & nō intelligens. q.d. nihil aut modicū, quia nescit se cōformare tibi qui es minister ecclesie, respondendo Amen. Propter quod in primitiua ecclesia, benedictiones & cetera cōmunia fiebāt in vulgari.* But if thou shalt blesse, that is, thou that art priest or Bishop; (in spirit,) that is, so as the people vnderstand not what thou saist, what profit shal the simple & ignorant people haue? truly eyther very little or none at all, because they cannot cōforme theselues to thee, who art the minister of the Church, in saying Amen to thy giuing of thanks. For which

*Lyra. in 1
cor. 14.*

which cause both praiers & other cōmon seruice
things, were done in the vulgar tongue in ought to
the primitiue church. Out of which words be in the
I note first, that the church-seruice in old vulgar
time, was made in the vulgar tong, which 1 tongue,
all the people vnderstood. I note secōdly 2
that the church seruice ought to be in the
vulgar tongue, according to *S. Pauls* do-
ctrine. I note thirdly, that the people re- 3
ceiue no profit by the church seruice, whē
it is made in a tongue, which they do not
vnderstād. I note fourthly, that the people 4
ought to pray together with the minister
& to answer Amē to this blessings. I note
fiftly, that the people in the Romish 5
church, cānot this day performe that which
their own *Lyra* a learned man indeed, a-
uoucheth very consiantly, to be the doc-
trine of *S. Paul*. I note sixtly, that the late 6
Romish religion is farre different & no-
thing like, to the olde catholike religion
and practise of the primitiue Church.

*The supplement, for the solace of the vuell
affected Reader.*

First, the Church-seruice was made in 1
the vulgar tongue, in the old ancient,
and primitiue Church. Secondly popish 2
primacy

- 2 primacy began, in the yeare, 607. by the tyranny of the Emperour *Phocas*, at the earnest suit of *Boniface* the bishop of *Rome* & third of that name. Thirdly, the Popes
- 3 pardons were neuer heard of, vntill the yeare 1300. Fourthly, the mariage of
- 4 priests was not prohibited, till the yeare 385. at which time *Syrinus* then Bishop of *Rome*, made a wicked lawe in that behalfe. Fifthly, popish purgatory tooke no
- 5 roote in the *Romish* Church, till the yeare 250. sixthly, popish pilgrimage began in the
- 6 yeare, 420. seuenthly, the merit of works, *de condigno*, was disputable about the
- 7 yeare, 1081. eighthly, the inuocation of
- 8 saints & adoratiō, was not known or hard of, till the yeare, 370. ninthly, the cōmuni-
- 9 on vnder both kinds was neuer thought vnlawfull, till the yeare, 1414. tenthly, the
- 10 Popes Bulls were not authenticall, till the yeare 772. eleuenthly, auricular confessiō
- 11 was not establiished, till the yeare, 1215.
- 12 twelfthly, generall cōsels were cuer summoned by the Emperours. These & many other importāt matters, are proued at large in my book of Suruey; & here noted briefly for the helpe of the simple vulgar sort.

